

This lesson contains a synthesis of several translations of the Golden Chain of Homer.

This text is to be compared later with the work on the Gur in the vegetable lessons.

We shall return to this text particularly in its relation to the Mutus Liber.

Note: With experience, we recommend for your future work that you get equipped so that you can make your own vinegar, as the wine vinegar you can buy is not consistent enough for this work.

THE GOLDEN CHAIN OF HOMER

This text is also known as:

- The Platonic Ring
- The Above and Below of Hermes.

There is a French Translation at the Bibliotheque Nationale (Paris) under the name of La Nature Devoilee (Nature Unveiled).

This text surely is the best known text of Alchemical Theory. The earliest version which is known seems to have been written around the year 1700.

The whole text is based on a series of 10 symbols (same number as the sephiroth of the Qabala). With the exception of the last one, which contains a point in the center, these symbols only carry vertical or horizontal lines within a circle. The circles are the symbols of Venus, the universal female receptacle. The lines are the symbol of Mars, the symbol of the male seed. The vertical line is acid, the horizontal one basic. The 10 symbols represent the 10 steps of the universal fecundation.

Before the study of the text, we present a direct explanation of the symbols.

THE GOLDEN CHAIN OF HOMER A DESCRIPTION OF THE NATURE OF NATURAL THINGS OF THE GENERATION OF THINGS

I

THAT WHICH IS NATURE

Nature is comprised of the totality of the visible or in- visible creatures-of the Universe. What we call nature is specifically the Universal Fire or Soul of the world which fills the totality of the system of the Universe. It is therefore a universal agent, omnipresent

and gifted with an unfailing instinct which manifests in Fire or Light. It is the first creation of the Divine Omnipotence. The soul of the world shouldn't be understood as animal soul but as the cause of the universal principle of life.

II

HOW ALL THINGS PROCEED FROM THE ANIMA MUNDI

Thus, God created the first invisible fire and gave it an unfailing instinct and the ability to manifest by itself into three principles.

A. In its universal and original state, it is perfectly invisible and immaterial, it is cold and does not occupy space. In this state of tranquillity it has no use for us, although in its immobility it is omnipresent.

B. In its second state, it manifests through the motion or agitation within Light. When in this state, it was separated from Chaos when God spoke: "Let there be Light" and there was Light. In this state, it is still cold. Later, when it is slowly stirred and agitated, it manifests as warmth and heat, which is the case in all frictions, and in the fermentation of humid things.

C. When it is collected in a sufficient quantity and violently agitated, it manifests as a burning fire. It continues to burn as long as the subject activates it. If the agitation ceases, it resumes its primitive state of universal tranquillity. In the characteristic state of burning fire, it manifests as light and heat.

Therefore, we may say that in its first state it is perfectly invisible and immaterial.

In the second state, it is visible Light.

In the third state, it is heat and burning fire. It is visible and can sometimes become material and occupy space or a room while in that state.

We have now the three states of power of the Universal Spirit, but it possesses other powers which are perfectly inconceivable.

We said that the Universal Spirit has an unfailing instinct, always working through the simplest and most direct process. But we should mention two obvious, occult qualities, which are the attraction and repulsion of a very great power.

In more familiar domains, the thunderbolt, the light, the earthquakes, the storms and the properties of gunpowder result from the powers of Niter, the condensation of the Universal Fire.

When God created the Universal Fire, He gave it the power to become material. That's how it became vapor then humidity, water and earth, but regardless of the nature under which it appears, it fundamentally remains the same.

In the beginning of the four elements, the Burning Fire, the Vapor and Humidity mixed with the Cold Fire formed the atmospheric air which by condensation became water, which in turn became Earth.

Originally there is only one element: ***FIRE***

The Universal Fire expanded into an immense vapor which, as it thickened, became the CHAOTIC WATER and from this water the Creator separated the Light. In this separation, the invisible Universal Fire became visible Light. Thus, we see that the invisible Fire manifests in the form of two principles: Light and Humidity, and from these two things God created all things.

Water was the first condensation of the Universal Fire and nevertheless, in its belly, it remains Fire, filled with life and motion and if it is balanced by an equal quantity of Light, it has then all that which is necessary for the creation of material or immaterial beings and for their maintenance for the remainder of time.

As we previously mentioned the separated Light, we should now consider its first body: Humidity. The subtle nature of water changes as a function of its density. If it is rarefied to a certain degree it constitutes the air in which fire predominates over water. But if it is condensed another degree, it becomes the Humid water in which water predominates over Fire. Nonetheless, in both is hidden the Universal Fire or the Spirit of the Universe.

As soon as the air is deprived of the Universal Fire which animates it and makes it plastic, it immediately becomes putrid and transforms into humidity, then solid earth. It is the same thing with Water which, deprived either of Fire or Animated air, becomes putrid and condenses into Earth.

God commanded that the Universal Spirit, by means of humidity, could work all things.

Because humidity easily mixes with things, the Spirit can often penetrate, generate, destroy or regenerate all things. Thus, humidity is the body, the vehicle and the Spirit, or Fire, is the operator, the Universal Agent, the Anima Spiritus Mundi.

It is, par excellence, God's worker with its powers, the Universal Seed, the only genuine agent which makes the things of nature.

The Universal Fire fills the immense stellar spaces between the celestial bodies, and, since it has the power to become material, it generates a subtle vapor, an invisible humidity, the first passive principle. It provokes thus a weak reaction and the most subtle of fermentations takes place in the Universe. Through this reaction, the Universal Acid is generated everywhere and we cannot name it differently than: the subtle, disembodied Niter. It is then:

fire inside
cold outside.

Thus, this spiritual Niter, which we name the second invisible transformation of the Universal Fire which generates Chaotic and invisible humidity, becomes progressively' more material as it approaches the atmosphere of celestial bodies, until it encounters the

alkaline passive principle. It then fixes itself, on its own, and forms native Niter. Thus the Spiritual and Universal Niter becomes the material niter.

We say, not without good reasons, that the rays of Light of the Sun are none other than a very subtle Spiritual Niter which becomes more and more nitrous as it approaches the earth to finish as salt of the sea, thanks to rains. Then it can animate the atmosphere with the fire and the life which gives elasticity to air and water: life and its preservation.

Between the firmament and our earth, we continually see vapors, clouds, fog which rise as a transpiration of the earth and are sublimed by its central heat. The chaotic waters and vapors are at once raw matter of all things and their container. Although they seem simple before our eyes, they have a double aspect because they contain Fire and Humidity: the invisible in the visible.

The Fire or Spirit is the motor agent and water, the mother.

Those who wished to arrive at the Fountain of secret Wisdom should reach the central point as well as the circumference of truth; they must imprint in their memory that all things of the world are generated, preserved, destroyed from Fire and Water or from the Spirit enclosed in Humidity.

Those who understand this won't have any trouble analyzing natural things. They will easily volatilize the fixed and fix the volatile. From a poison, they'll make a salutary medicine, from a putrid body, a refined perfume, because they know that all things proceed from a root and return to the root. Matter can only be distinguished by its outer aspect: its modification is due to the fact that its essence is more or less digested or fixed. That is why Philosophers know that their prima materia is in all things: they only select a subject where Universal Spirit is most abundantly present and concentrated, or easier to obtain.

III

HOW ALL THINGS ARE THEN GENERATED

We demonstrated that the primordial Vapor, or Fire and Water, is, after God, the Prima Materia of all things. This double vapor, as it thickens, becomes water. In the beginning, this water is perfectly pure and subtle. Through the inner action of the Universal Spirit it becomes diffused, troubled, and starts to ferment thus generating the Earth. The water is thus subdivided:

- into a more spiritual and more subtle air than common air
- into a less subtle air than common air
- into a half-embodied water
- into a body: the earth.

Thus, in the beginning, we have unity then duality. This transforms into three and in the same way into four and five (quintessence).

1) We have a simple humidity

- 2) A water containing a Spirit
- 3) They are separated into volatile, fixed and half-fixed, or into an acid volatile and an alkali (Anima Spiritus Corpus).
- 4) When this is divided into the four elements Fire, Air, Water, Earth, then nature, aided by the Art, transforms the whole into a quintessence of Fire *Mercury*.

When water, through changes, becomes putrid we can separate the principles one after the other. The more volatile rises first and so for the four elements, and the denser last. God commanded that the different modifications produced in the four elements by the Universal spirit, constantly generate a Universal Seed. For this reason, He gave each thing its own agent and sphere of activity to provoke the appropriate result. This can be seen through the evaporation of various subjects which expel the excess of unnecessary humidity. This evaporation, if it comes from above (without) is called influence and if it comes from below (within) effluence or emanation. God gave each thing His particular Seed which depends upon rules of proportions of elements in the Universal Seed.

IV

HOW THE UNIVERSAL SEED IS GENERATED BY THE FOUR ELEMENTS

After God has divided the Anima, or Spirit of the World, or simply Chaos, into four elements of predominant principles, he spoke: "Grow and multiply". Heaven and air are both animated by Universal Fire, the Father, the Male, the acting Operator.

The Water and Earth are the Mother, the passive principle fecundated by the Father. However, the four are only two that is, Fire and Water which constantly generate the Chaotic Water or Primordial Chaos by the reciprocal action resulting from their inner principles, upon which depends the generation and conservation, the destruction and regeneration of all things. This will continue as long as the Entire earth hasn't been regenerated by God.

These four elements produce the Universal Seed through the action of their various affinities and antipathies.

There is a philosophical axiom relating to Nature which says that it is impossible to join the extremes without the help of a medium, an axiom that should be constantly present in the mind of whoever wants to understand how extremes are reunited.

Fire cannot become Water without Air and Earth cannot become Air without Water. Likewise, it is impossible to unite Fire with Earth without a mediator, as one is volatile and the other solid (fixed). Therefore, if you wish to accomplish this, you should unite Fire with its closer volatile mediator, Air and they unite immediately. When this is done, provide Water as a mediator between Air and Earth and then they will unite. Thus, you have united Fire with Earth and fixed the volatile. The reverse is possible; then the fixed will be volatilized.

Fire is extremely subtle, air which is also subtle but is more embodied than Fire. Water is at a greater degree of embodiment than Air and Earth and one degree more embodied than Water. We should proceed as Nature does if we want a satisfactory result. If this is not present in your mind, nothing can be accomplished.

In a chemical analysis, we observe that the volatile passes first and denser matter last. Nature regulates its operations in this way. For example:

Take some earth from a meadow, pour water on it to dilute it well. Let sit for a few days, the gross earth deposits at the bottom of the container. Then stir it three to four times a day, in due time, will dissolve the most subtle earth which is the Salt of the Earth or the Virgin earth. When this Salt or Virgin Earth is extracted from common earth, the Water cannot dissolve anything else.

Now distill the Water containing the Salt to make a Spiritual Water and repeat the cohobation with the Salt and distill again into Spiritual Water until the solid residue at the bottom of the container passes over during distillation (volatilizing the fixed).

With this water you can repeat the operation until the whole quantity, through distillations and cohobations, is volatilized and transformed into Spiritual Water. This is a painstaking operation but a great revelation.

In the same way, Nature operates by distillations and coagulations until the seed of all things is generated, which we call Prima Materia.

The artist must observe the processes of nature, which are gradual and methodical, according to the weather, the weight, the measure. And the operator must transpose this from the outer to the inner.

V

THROUGH WHICH PROCESS THE DIVIDED CHAOTIC WATER IS REGENERATED AND BECOMES THE UNIVERSAL SEED OF EVERYTHING CALLED ANIMA OR SPIRITUS MUNDI

The four elements have been separated from Chaos and proceed from One.

The form is Fire, the matter is Water, but the form is One and Matter is One. The difference only exists in the outer appearances. Through fermentation, Fire becomes Air and Air becomes Water and Water, Earth but when Fire is fixed through the Art or by Nature it becomes Earth and when the Earth is volatilized by Water it becomes Air and Fire.

One element can be converted into another. This could not be true if they were innerly different, but it is not the case.

In the beginning, the Chaos which produces these elements was only Fire and Water, and has been divided into four later by a sequence of volatilizations and concentrations. Through volatilizations and rarefactions, Humidity becomes Air animated by Fire. But, through condensation and thickening of the primordial Humidity, the Earth was formed with the Fire which has been directed toward the center of the Earth. The hieroglyphic characters of the elements explain their nature exactly.

There is no substance under the heavens, either dry or humid, which doesn't contain the Universal Fire and the Primordial Humidity. The First is called Innate Fire, the second Radical Humidity.

The Universal Fire becomes Humidity outwardly but remains Fire inside. As it is internally extremely spiritual and volatile, it is naturally extremely active and mobile, and this primitive mobility initiates heat and fermentation, and through this fermentation the Universal Acid Spirit is continuously generated. Then, when it encounters its own body (its adequate material support) or mediator, whether in Water or Earth, the Universal Seed is embodied and becomes visible. But if it only remains in the state of vapor in the atmosphere, it is then the embodied Astral Seed. This is the influence we receive from Heaven through the channel of Air. The Heavens give their influence and thus Air, Water and Earth unite their efforts and continually produce the Universal Germ of the world (GUR).

VI

ABOUT THE HEAVENS AND THEIR INFLUENCE

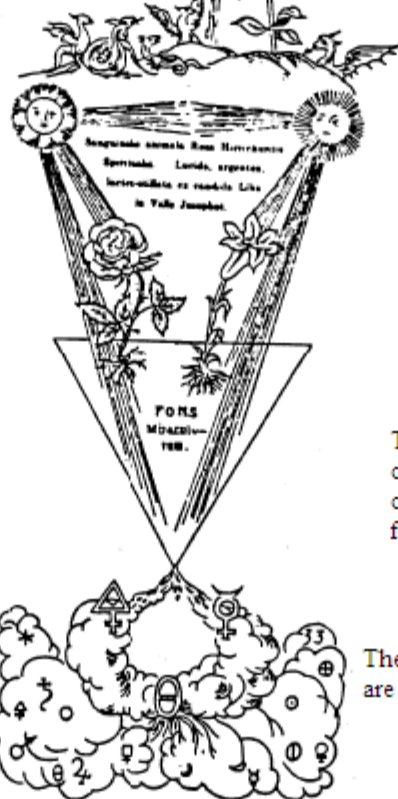
After the separation from Chaos, fire is the first principle and becomes the Visible Light. It is the most subtle and the most universal of all the elements. When it generates humidity, it becomes the most subtle vapor which is pure and extremely volatile, and occupies then the highest position in the Atmosphere of the Celestial Bodies.

The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art.
I am the Magnet-Stone of divine Jove;
attracting the iron-hard men on the road on the truth.



I am the moisture which preserves everything in nature and makes it live. I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yes: in and through all things, nevertheless unknown. Nevertheless I only am in the grasp of the Philosophers.
I unfold and fold up again.
Bringing contentment to the artists.
Without me thou canst do nothing
Furthering any of your affairs.
Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.



This moisture must be caught, lest it should change into vapor or fume.

The two vapors or fumes are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things: And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous-salt of nature, the one good thing God has created in this visible world.

The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water, earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus drowned in the water, whose nurse is the earth, whose Mother is the wind; whose Father is the fire, the water her caretaker and drink, one stone and not stone, one water and no water, nevertheless a stone of living power and water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

CONSIDERATIONS ABOUT THE PRIMA MATERIA

Scientists admit, nowadays, that matter is but a coagulation of energy (Fire). But they do not have an explanation on how nor why matter exists in so varied aspects. Comparing ancient alchemical ideas with certain modern chemical data seem helpful in order to obtain a better grasp on the alchemical theory and its implications.

In addition, how does one explain that the ethereal, subtle energy becomes the earth through coagulation and what are the stages of this coagulation or condensation?

The Golden Chain of Homer says that Fire (the astral ethereal energy) is first condensed into Air. Astronomy confirms this condensation of the Fire energy into a gaseous matter which is indeed very diluted. It affirms also that hydrogen is the most abundant element in interstellar space. In the solar system, the Fire-energy emanates from the sun toward the earth. When it reaches the aura of the earth, it coagulates and concentrates and gases appear, specifically the following gas-elements: hydrogen, nitrogen, oxygen. At this stage, the ethereal, electrical energy gives rise to the foundations of the Prima Materia. Two chemical groupings will emerge under the effect of these electrical, ethereal forces.

- a) the Fire-Air group - hydrogen/nitrogen - which the Ancients called Alkali which later will be the matrix of the ammonium salts.
- b) the Fire/Air/Water group - hydrogen/nitrogen/oxygen – from which niter originates. The acid niter is ammonia to which the element Water is added.

The Golden Chain of Homer is very specific on this particular subject: it marks five stages in the formation of the Prima Materia:

1. Chaos, confusion.



2. The volatile spirit of the non-embodied world, Fire.



3. The spirit of the world, the embodied acid (niter: the nitric acid of the air). Three active elements __, __, __, in the physical world resulting from the presence of the element _ Water, the active element of the physical world.



4. The spirit of the world, the embodied alkali, the elements __ _ (identical to the _ principle as elements) which is volatile first and then fixed.



5. The combination of the two gives the embodied, sub-lunar Prima Materia (ammonium nitrate), the salt of the dew (see the symbols).



acid +  alkali =  Prima Materia (make the connection alkali - alkahest).



The Spirit of the world, the embodied alkali, is what modern science call the ammonium radical, a radical which has not yet been isolated. Its chemical properties are very close to the properties of sodium and potassium. Note that, for a long time, ammonia

had only been extracted through the fermentation of organic bodies: urine, feces or fish. This fermentation occurs due to a yeast: micrococcus ureus. In the old days, ammonia could be isolated through life phenomena. The sal ammoniac is the first solid body which issues from gas-elements only. It is deposited on the earth by the rain and dew. The quantity of salt is very small: between 1/2 to 4g. to 1 ton of water but in the case of a storm, the proportion is obviously higher. Note in this information, the confirmation of the recommendations of the ancients:

- a) rain water should be collected preferably during a storm.
- b) the electrical forces indeed contribute to the passage of the gases from their Fire, Air and Water states to the state of the element Earth.

As for the salt of the dew, the ammonium nitrate, considering the small proportion appearing in rainwater, it might be better to synthesize it (nitric acid + ammoniac) or to buy it and revivify it alchemically.

Chemistry hasn't succeeded in isolating the ammonium radical and this fact raises a serious question for modern theories because, according to their phraseology, it is a molecule which chemically behaves as an atom. Nevertheless, the ammonium radical can be obtained in the form of a mixture with potassium, which permits a curious experiment. If we liberate dry ammonia and let it pass over the potassium, the latter takes on a metallic, shiny aspect, a somewhat coppery color but intensely red and very bright, and then becomes fusible like butter. The body thus obtained is not fixed but decomposes more or less quickly when in contact with the air. It is also possible to obtain this body by soaking potassium in ammonia which has been liquefied through cold or pressure.

NOTE

The matrices  of the 3 realms all have as their basis a body with 1 outer electrons:

- ammonium for the mineral realm
- potassium for the vegetable realm
- sodium for the animal realm

These bodies form the matrix in complement with H-C-N-O-

- column 4: Carbon C is the element of organic life of the vegetable and animal kingdoms. In the mineral, we have the elements tin and lead. As the Ancient Alchemists say, lead is the top of heaven because it is the ultimate element which possesses alchemical life. The three chains of radio-active isotopes of the bodies which have an atomic number greater than 82 are all isotopes of lead. These bodies are mineral corpses which return to chaos.

- column 5: phosphorus plays, at another level, the role of niter particularly in the vegetable and animal realms. In the mineral, this role is played by arsenic and antimony.

- column 6: the column of the purifying elements: the oxygen allows purification through fire. Sulfur directly purifies the vegetable or animal world (see sulfur in homeopathy). For the mineral, we have selenium Se: 34 (the metal is selenite) and tellurium Te: 52, metal of the telluric energies of the earth.

- seventh column: chlorine Cl, a poison for animal or vegetable life, prevents premature or useless putrefaction. Bromine Br: 35 and Iodine I: 53 have the same effect in animal and mineral life. The last two are to be carefully avoided for the paths of metallic fermentation.

We can already say that the studies of modern science demonstrate that the alchemical revelations of the Ancients are being confirmed, in what concerns the role of ammonia. In the biological phenomena, ammonia is present in the beginning of life; the salts of ammonium are essential to plant growth. Animal bodies, after they die, return their ammonia to the plant realm, as they decompose.

Astronomical analysis demonstrates that the atmosphere of the planets in formation (Venus) have an atmosphere of ammonia and that the atmosphere of the planets which return to chaos (Saturn, Jupiter) is also made of ammonia. The life of the planet is like the life of a living being but it is likely that the ammonia which is decomposing, like for instance on Jupiter, is released in the form of Fire energy back to the original chaos. This could explain the energetic influence of this planet; indeed, on Jupiter, there is more energy radiating out than the energy it receives from the sun.

In plant kingdom we have the seed, the water, and the earth. If the earth has been properly prepared, sufficiently soaked with water, the seed can be planted in it. But generation will occur, in other words the seed will be multiplied only if it is still alive, i.e., if it still possesses its invisible germinative power and then, if the conditions of temperature (Fire) are proper.

A body is truly philosophical only when it has in itself the germinative power of its kingdom. Wheat is philosophical; once seeded it will multiply. "Seeded bread" won't yield anything, therefore it is not philosophical.

In the mineral realm, an ore is philosophical only if we succeed in extracting its mineral seed and water, in other words the humid radical; only the white earth should be left. If such is the case with our matter, we must find an efficient method to revivify our mixture and give it back its life along with its germinative power in its own kingdom.

In our spagyrics lessons on the Archeus and the Gur, we have said that the universal seed arrives on earth through the channel of the air of the atmosphere. Upon arriving the seed is undetermined, in other words it does not belong to a kingdom in particular. It can as a matter of fact remain in the air or be incorporated in rainwater. Water does not belong to any kingdom but it is by nature the mixture of life, so that the seed contained in water is still not determined; this is why the fecundation of the Gur by the Archeus can yield a result in the three kingdoms.

Therefore there are several solutions to reconstitute the germinative power to the mixture:

- a) – Collect rainwater;
 - Prepare the Archeus according to the kingdom of the mixture;

- Circulate the mixture and the Archeus or even simply imbibe the earth of the mixture with the Archeus.
- b) – Use what the Ancients used to call magnets, i.e., deliquescent salts which, by absorbing the humidity of the air, are being charged in seed. In that case, however, the seed will come from a determined realm according to the nature of the magnet.
 - The deliquescence of potassium carbonate (calcined tartar salt) will yield a vegetable seed quite useful in preparations made from dry plants.
 - The deliquescence of the antimony butter gives a seed of the metallic realm.
 - To set double salt of dissolution described above to deliquescence, i.e., the dew salt – ammonium nitrate – and the sal ammoniac – the ammonium chloride – will philosophically “shape up” the martial regulus of antimony dissolved by this double salt. We can produce the double dissolution of the double salt with a correctly prepared Archeus.

If the seed of Gold is extracted from Gold, it will be indeterminate, but if it is extracted from another metal or body (since it is present in everything) it will be determined and will have a particular effect. However, if its determination is taken away through a long series of repeated distillations, a process identical to that of alcohol in the vegetable realm, it will have a general effect.

The preceding study of the Chain of Homer shows the process of condensation of matter. But we should not lose sight in our work that, that which is important is the seed. That is why the symbolism of agriculture is found in numerous alchemical texts. In vegetable seeds, the matter is a support, but the actual seed is an ethereal energy not perceptible to man. This is further demonstrated by the fact that the germinative power of the grain cannot be estimated, except by sowing.

We should not, therefore, lose sight that in all the processes described in the lessons the ethereal energy, the seed, should be conserved, reinforced and if possible, determined like the seed of Gold.